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REASON & REVELATION

A Monthly Journal of Christian Evidences

JUNE 2017 • VOL. 37 • NO. 6

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A Flawed Assumption Many Make About Kings and Chronicles

Eric Lyons, M.Min.

THIRTY-THREE times in 1 & 2 Kings¹ you will find the phrase “the book of the **chronicles** of the kings of” Israel/Judah.² Ten times in 1 & 2 Chronicles³ you will discover the phrase “the book of the **kings** of” Israel/Judah.⁴ Many Bible readers assume that “the book of the chronicles” mentioned in 1 & 2 Kings is a reference to 1 & 2 Chronicles, while “the book of the kings” mentioned in 1 & 2 Chronicles is a reference to 1 & 2 Kings.⁵ Is such an assessment correct? Is “chronicles” in Kings a reference to 1 & 2 Chronicles, and is “kings” in Chronicles a reference to 1 & 2 Kings?

First, consider the matter from purely a common-sense perspective. How could each book be a reference to the other book? It makes sense that one of the books could possibly refer to the other or could prophesy about the future existence of the other, but how could **both** be referring to each other as already being in existence? If one book was written before the other, then the other book obviously was not yet written, and therefore the reference to it already being in existence would be impossible and nonsensical. (Imagine the original recipients reading over 30 times about a book

that was not yet in existence. If such a thing happened with a written record today, we would call it “fiction,” not history.) Thus, on the surface alone, it should be evident that at least one of these books is not referring to the other.

Second, the evidence favors Chronicles being written a century or so after Kings. The final event recorded in Kings is Jehoiachin’s release from prison in the 37th year of Babylonian captivity (2 Kings 25:27-30), which would have been in **560 B.C.**⁶—the **earliest** date of the writing of Kings. On the other hand, Chronicles concludes in the first year of the Persian King Cyrus (in 538 B.C.),⁷ when he wrote his public proclamation allowing all Jews in his kingdom to return to Jerusalem to rebuild the Temple of Jehovah (2 Chronicles 36:22-23). Also, some of the Jewish descendants listed in the genealogies in Chronicles⁸ push the **earliest** date of the writing of Chronicles easily back to about **500 B.C.** What’s more, if Ezra, “the skilled scribe in the law of Moses” (Ezra 7:6), wrote Chronicles (as Jewish tradition reasonably contends),⁹ the earliest date of Chronicles is moved back even further—to approximately **450 B.C.**¹⁰ Thus, given the likely

general time periods of the writing of Kings and Chronicles, it seems quite safe (and rational) to conclude that “the book of the **chronicles** of the kings” mentioned more than 30 times in Kings does not refer to Chronicles—a history written perhaps 100 years later.

Third, Kings appeals to “the book of the chronicles of the kings” for further details about various matters **that are not recorded in 1 & 2 Chronicles.** For example, regarding Nadab, the second king of Israel, 1 Kings 15:31 states: “Now the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of Israel?” However, none of Nadab’s acts are recorded in 1 & 2 Chronicles. (In fact, the inspired chronicler records very little activity of the kings of the northern kingdom.) What’s more, 1 Chronicles 9:1 refers to a vast amount of genealogical information (cf. 1 Chronicles 1:1-8:40) in “the book of the kings of Israel,” which quite clearly **is not from 1 & 2 Kings.** (There simply is very little genealogical information in 1 & 2 Kings other than the overall, general succession of the kings of Israel and Judah. And there certainly is nothing like what the chronicler records in 1 Chronicles 1:1-8:40.)

Finally, consider the fact that Kings and Chronicles mention a number of different books about which the inspired writers (a) were aware and (b) used (by inspiration) as reference books. Kings documents the existence of “the book of the acts of Solomon” (1 Kings 11:41), while Chronicles mentions “the book of Nathan the prophet,” “the prophecy of Ahijah the Shilonite,” “the visions of Iddo the seer” (1 Chronicles 9:29), “the chronicles

of King David” (1 Chronicles 27:24), “the book of Jehu the son of Hanani” (2 Chronicles 20:34), etc.¹¹ Thus, it was quite natural for the inspired writers of Kings and Chronicles to reference non-canonical records in their historical writings. After all, if the inspired apostle Paul could occasionally quote from pagan poets (Acts 17:28; Titus 1:12), couldn’t the inspired prophets who penned Kings and Chronicles refer to any number of relevant sources in their histories? To ask is to answer.

Rather than go through life assuming the Bible teaches “this” or “that,” let’s resolve to **reason** through God’s inspired revelation and draw only those conclusions warranted by the evidence. In the case at hand, we learn that in addition to God’s inspired books of Kings and Chronicles, there were various relevant, historical, non-canonical writings to which the penmen of Kings and Chronicles alluded (which were not each other). Taking special note of these facts not only helps us in properly understanding the text, but it can also aid us in responding to Bible critics who may assume contradiction on the part of the writers of Kings and Chronicles.

ENDNOTES

- ¹ First and Second Kings were originally one book in the Hebrew Bible.
- ² This phrase is found 18 times in reference to the book of the kings of **Israel** and 15 times in reference to the book of the kings of **Judah**.
- ³ First and Second Chronicles were originally one book in the Hebrew Bible.
- ⁴ This phrase is found seven times in reference to both Israel and Judah and three times in reference to Israel alone. In addition, the phrase “the



book of the kings” is found once without any particular kingdom specified.

- ⁵ In fact, just recently I heard an otherwise great Bible lesson where a preacher misidentified these books in this manner.
- ⁶ If Jehoiachin was carried away into captivity in 597 B.C. (1 Kings 24:8-16), and he was in captivity for 37 years (1 Kings 25:27), then his release (and the closing of the book of Kings) would have taken place in 560 B.C.
- ⁷ See J. Barton Payne (1988), “1 & 2 Chronicles,” *The Expositor’s*

Bible Commentary, ed. Frank E. Gaebelin (Grand Rapids, MI: Zondervan), 4:304.

- ⁸ Including two grandsons of Zerubabel (1 Chronicles 3:17-21).
- ⁹ Cf. the language at the end of 2 Chronicles (36:22-23) and the beginning of Ezra (1:1-4).
- ¹⁰ See Payne, 4:304-306.
- ¹¹ For more information on various non-canonical writings referenced in the Bible, see AP’s article “Are There Lost Books of the Bible?” (2003), www.apologeticspress.org/apcontent.aspx?category=13&article=66.

Reason & Revelation is published monthly by Apologetics Press, Inc. Periodicals postage paid at Montgomery, AL. **Postmaster:** Send address changes to **Reason & Revelation**, 230 Landmark Dr., Montgomery, AL 36117; **ISSN:** [1542-0922] **USPS#** 023415.

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Quantum Mechanics: “No Universal Cause Necessary”?

Jeff Miller, Ph.D.

Q: If causality fails in quantum mechanics, doesn't that prove that a Universal Cause isn't necessary?

A: Writing in *Nature*, Howard Wiseman, Professor of Physics at Griffith University, explained that, “In 1964, Northern Irish physicist John Bell proved mathematically that certain quantum correlations, unlike all other correlations in the Universe, cannot arise from any local cause.”¹ Does that mean that a cause for the Universe is unnecessary? If a “quantum fluctuation” does not necessarily require a local cause, doesn't that mean that a Universe-generating quantum fluctuation would not necessarily require a cause?

The key word that must not be overlooked in a proper understanding of Bell's Theorem is the word “local.” In order to answer the above questions, that term must be defined and understood. Consider a simplified example: it takes about eight minutes for light from the Sun to reach Earth. But let's say you were standing on the Sun by yourself, without any interaction with me, but every time I clicked my computer mouse on Earth, you **immediately** and uncontrollably hopped. There was not a delay of eight minutes. The effect was immediate. The effect of

you hopping would be the result of a “non-local” cause. In his article, “Spooky Action at a Distance,” Dr. Gary Felder, Professor of Physics at Smith College, explains locality as “the principle that an event which happens at one place can't instantaneously affect an event someplace else. For example: if a distant star were to suddenly blow up tomorrow, the principle of locality says that there is no way we could know about this event or be affected by it until something, *e.g.* a light beam, had time to travel from that star to Earth.”² The question is, does that principle always hold true? According to what's known as Bell's Theorem, at the quantum level, the principle of locality **does not hold true**. Jacob Aron, writing in *New Scientist*, explained that in quantum theory, “particles could become entangled, so that measuring one would **instantly** influence the measurement of the other, **even if they were far apart**.”³ Felder explained: “Bell proved that the results predicted by quantum mechanics could not be explained by any theory which preserved locality. In other words, if you set up an experiment like that described by Einstein, Podolsky, and Rosen, and you get the results predicted by quantum mechanics, then there is no way that locality

could be true.... In short, locality is dead.”⁴

Now what does this mean for using the Law of Causality to prove the Universe could not create itself?⁵ Three quick points to consider in response to that question:

- Most important: even if Bell's Theorem holds true, and it very well may, it does not disprove the Law of Causality—i.e., the need of a cause for every effect in the Universe. Bell's Theorem argues that there is not a need for a **local** cause at the quantum level (i.e., locality), but **it does not claim that there is not still a necessary relationship between cause and effect**—i.e., that causality still holds. While Bell experiments seem to show that there is not always a direct correlation between a cause and effect at the local level, scientists see that there **does** still seem to be a correlation between the causes and effects in Bell's Theorem experiments, even if the correlation is **not** local. According to Bell's Theorem, a cause can create a distant effect instantly without apparent (or, at least, understandable) interaction (e.g., separated electrons can “affect each other instantly”⁶), but there is still an acknowledged relationship between the cause and effect even if it is distant and immediate. My clicks are undeniably **causing** you to jump, even if we do not understand why. In the words of Wiseman, concerning the non-local reality interpretation of Bell's Theorem, it is possible that “the setting of one measuring device can influence the reading of another instrument, however remote”⁷—i.e., the cause and

effect are still apparently correlated. So, Bell's Theorem may highlight another type of cause and effect relationship, but it does not negate the need for a cause in the first place.

- Scientists recognize that they **do not completely understand** why Bell's Theorem seems to hold true. They acknowledge that there may be things we have not discovered about reality which could affect our understanding of what is happening at the quantum level and which could prove that the cause is ultimately still "local."⁸ In other words, compared to what we know about the macroscopic realm from centuries of study, we are relative novices when it comes to the study of the quantum world. We simply do not have all the answers as to what is happening in that realm, but, on the other hand, the evidence for the Law of Causality is abundant and undeniable.

- Scientists even acknowledge that Bell's Theorem **may be false** and that further investigation and accumulation of knowledge may reveal that fact. According to Felder, hidden assumptions (e.g., the assumption that "no signal can propagate faster than the speed of light," which is a fundamental element of Einstein's theory of relativity) could be corrupting the Bell experiment results.⁹ Wiseman conceded that "[b]efore investing too much angst or money, one wants to be sure that Bell correlations really exist. As of now, there are no loophole-free Bell experiments."¹⁰

Bottom line: all observed evidence in the Universe, whether at the



quantum or super-quantum level, indicates that in the realm in which we live, an effect must have a cause. The Universe is an effect, and if one is to be rational (i.e., follow the evidence we have at our disposal), he must acknowledge that there must be an ultimate cause for the Universe, whether it be local or non-local. According to the evidence, that Cause is none other than the God of the Bible.¹¹

ENDNOTES

- ¹ Howard Wiseman (2014), "Bell's Theorem Still Reverberates," *Nature*, 510[7506]:467-469, p. 467.
- ² Gary Felder (1999), "Spooky Action at a Distance," Math and Physics Help, <http://www.felderbooks.com/papers/bell.html>, italics in orig.

³ Jacob Aron (2015), "Quantum Weirdness is Reality," *New Scientist*, 227[3037]:8-9, September 5, p. 8.

⁴ Felder.

⁵ Jeff Miller (2011), "God and the Laws of Science: The Law of Causality," Apologetics Press, <http://www.apologeticspress.org/APContent.aspx?category=12&article=3716&topic=90>.

⁶ Felder.

⁷ Wiseman, p. 468.

⁸ Felder.

⁹ Ibid.

¹⁰ Wiseman, p. 468.

¹¹ Jeff Miller (2015), "How Can a Person Know Which God Exists?" *Reason & Revelation*, 35[5]:52-53, May, http://apologeticspress.org/pub_rar/35_5/1505.pdf.

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En-Gedi Scrolls and the Accuracy of the Bible

Any honest person who has studied the process of how ancient books have come down to us in modern times knows this remarkable fact: the Bible is the most accurately transmitted book in the history of the world. Skeptics and those of other religions (such as Islam) often attempt to cast doubt on the biblical text by claiming that the words that were in the originals have been lost over thousands of years of copying. **This accusation is patently false.** The accurate and meticulous transmission of the 66 books we call the Bible is nothing short of divine. To document this truth would take entire volumes of thousands of pages each, which has been done, but we have no room to repeat it here. One good summary article of that vast research is the AP article “3 Good Reasons to Believe the Bible Has Not Been Corrupted.”¹

One astounding fact about the Bible’s transmission is that new information continues to come to light, silencing the skeptic, and bolstering an already irrefutable case. One such discovery was made in 1970 near the area where the Dead Sea scrolls were found. A group of scrolls known as the En-Gedi scrolls came to light, but were badly damaged by fire and were unreadable with the technology available at the time.² While the dating methods used to date the scrolls are not completely reliable, experts place the date of the writing near A.D. 300. That means the scrolls predate the Masoretic Text from which the King James Version was translated by about 500 years.

By using technology known as volume cartology, computer scientist Brent Seales and others were able to “map” the text and identify the writing. When they did, they found an ancient Hebrew text that coincided perfectly with the Masoretic Text of Leviticus 1:1-8. Newitz wrote:

What’s incredible about these chapters, according to archaeologist Emanuel Tov, is that they are virtually identical to the medieval Masoretic Text, written hundreds of years later. The En-Gedi scroll even duplicates the exact paragraph breaks seen later in the medieval Hebrew. The only difference between the two is that ancient Hebrew

had no vowels, so these were added in the Middle Ages.³

Were this situation to have occurred with some other ancient text (such as the Quran or even the texts of ancient writers such as Herodotus or Thucydides), scholars would hail the event as unprecedented. In truth, however, this is a “run-of-the-mill” normal occurrence for the biblical text. The accusation that the biblical text has been miscopied or corrupted, in light of such evidence as the En-Gedi scrolls, is vacuous and unsustainable.

Emanuel Tov went on to say this about the En-Gedi text: “[It is] 100 percent identical with the medieval texts, both in its consonants and in its paragraph divisions.... [T]he scroll brings us the good news that the ancient source of the medieval text did not change for 2,000 years.” Newitz added, “In other words, the Jewish community managed to retain some of the exact wording in passages from their biblical texts over centuries, despite massive cultural upheavals and changes to their languages.”⁴

Indeed, such text preservation is unparalleled when compared to all other ancient documents in the world. We should recognize and appreciate the Providential care by which the biblical text has come down to us. And we should let that knowledge spur us on to study the Holy Bible, knowing that the words we read are those that God inspired.

Kyle Butt, M.Div.

ENDNOTES

- ¹ Dave Miller (2015), “3 Good Reasons to Believe the Bible Has Not Been Corrupted,” *Reason & Revelation*, 35[8]:86-89,92, <http://apologeticspress.org/APContent.aspx?category=13&article=5196&topic=103>. For more extensive information, see Neil Lightfoot (2003), *How We Got the Bible* (Grand Rapids, MI: Baker), third edition.
- ² Annalee Newitz, “One of the World’s Oldest Biblical Texts Read for the First Time,” <https://arstechnica.com/science/2016/09/scholars-use-x-rays-to-read-ancient-biblical-text-for-the-first-time/>.
- ³ Ibid.
- ⁴ Ibid.



Apologetics Is Evangelism

Jeff Miller, Ph.D.

ON occasion in our travels, we have heard well-meaning Christians say things like, “As non-profit organizations, apologetics organizations like you guys surely need support! We wish we could help. Apologetics is great, but we want to support mission efforts that are evangelistic—missions that teach the Gospel.” At the risk of sounding self-serving, we wish to gently respond to that line of reasoning—after all, ironically, it’s an apologetics issue.

Kyle Butt, one of our AP authors, said this about apologetics:

You walk up to the man on the street and tell him that Jesus Christ loves him and died so he could receive forgiveness of his sins. You explain that everyone should obey Jesus because He is the Son of God. The man wants to know how you know this information. You inform him that the Bible, the inspired Word of God, declares it to be true. He wants to know two things: (1) How can you prove that there is a God?; and (2) How can you prove that the Bible is His Word? He is not being belligerent or cantankerous; he simply wants some good evidence that would warrant the total overhaul of his life you are asking him to make.

It is now your responsibility to present solid, rational arguments that prove the things you have affirmed. You must defend the propositions you have presented. You are appointed for the **defense** of the Gospel (Philippians 1:17).¹

Notice: apologetics is crucial to evangelism. When a person engages in apologetics, he is simultaneously evan-

gelizing by exposing error and/or teaching truth.

Several times over the years I have been asked the question, sometimes even with indignance, “Why is your organization called ‘**Apologetics**’ Press? You have nothing to be apologetic for!” Just a few months ago, we received an e-mail that said, “I am leary of your name—Apologetics—I am a servant of the Living God and have no need to apologize for anything but I am seeking an answer....” Ironically, this individual was inadvertently requesting the very thing she thought she had no need for. The word “apologetics” is derived from the Greek word *apologia*, which means to give a defense or reply.² Christians are commanded to “always be ready to *apologian* (give a defense) to everyone who asks you a reason for the hope that is in you” (1 Peter 3:15). Apologetics Press, therefore, was founded to assist Christians in following that divine directive: to give a defense of New Testament Christianity—countering attacks by enemies of the cross and **providing answers** to those sincerely seeking evidence for Christianity.

Apologetics is an important aspect of the Christian’s walk. One does not have to read far in Scripture to find examples of God and His followers defending the truth through logical argumentation and reasoning from the evidence, or those who were supposed to be His followers failing to defend properly the

truth and choosing instead to succumb to erroneous doctrines (starting with Adam and Eve). In fact, examples of apologetics are in nearly every chapter of Holy Writ, whether directly or indirectly. Jesus, Himself, was an apologist—the Master Apologist.³ Paul engaged in apologetics constantly throughout his ministry, as did other New Testament evangelists, defending the truth of Jesus’ messiahship, deity, and resurrection.⁴ In fact, it could be argued that apologetics is the primary mode of evangelism used in Scripture. If Christians are commanded by our Ruler to “contend earnestly for the faith” (Jude 3), to “always be ready to give a defense” (1 Peter 3:15), and to “persuade men” (2 Corinthians 5:11), apologetics is central to implementing our Commander’s orders.

The bottom line is that apologetics is crucial in being able to reach others with the Gospel. False concepts must be countered and evidence provided in order to build a foundation for the obedient faith that saves. Regardless of whether or not we as Christians choose to support apologetics efforts, we should all be clear about the fact that God intends for all Christians to be apologists. It is our responsibility to prepare ourselves for that endeavor. Souls are at stake.

ENDNOTES

- ¹ Kyle Butt (2001), “What is Apologetics?” Apologetics Press, <https://apologeticspress.org/APContent.aspx?category=12&article=826>.
- ² William Arndt, F.W. Gingrich, and Frederick W. Danker (1979), *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, IL: University of Chicago Press), second edition revised, p. 96.
- ³ Dave Miller (2011), “Jesus Was Rational,” Apologetics Press, <http://apologeticspress.org/apcontent.aspx?category=10&article=1245>; Dave Miller (2011), “Is Christianity Logical? [Part I],” Apologetics Press, <http://apologeticspress.org/APContent.aspx?category=12&article=3869>.
- ⁴ Eric Lyons (2016), “Apologetics and the Growth of the Early Church,” *Reason & Revelation*, 36[6]:62-71, http://apologeticspress.org/pub_rar/36_6/1606w.pdf.



WHY do we believe what we believe? Answers to this question are legion. However, the most basic human motivations that lie behind belief and practice may be identified in light of Bible teaching. Here are a few:

Greed/Materialism—"I can make money by believing this viewpoint."

Jealousy—"If I hold this viewpoint I will be held in higher esteem than others."

Loyalty—"I believe this viewpoint because my parents did."

Ambition—"I will advance in my career if I believe this viewpoint."

Selfishness—"I want to believe this viewpoint because it makes me feel better."

Sensualism—"I believe this viewpoint because I can indulge myself sexually."

Ignorance—"I'm not sure why I believe this viewpoint, but I do."

Bias/Prejudice—"I don't believe that viewpoint because of who else believes it."

Indifference—"I hold this viewpoint, but it really doesn't matter much to me."

Foolish Pride—"The smart people don't believe that viewpoint."

If God exists and the Bible is His Word, then what we believe and

why we believe it are crucial and eternally significant.

Intellectuals throughout history have considered themselves superior to others based on their alleged intellectual prowess. The atheistic elite of our day ooze arrogance in their condescending dismissal of those who believe in God. They seek to give the impression that they believe what they believe due solely to a rational, unbiased, sensible analysis of facts that have, in turn, led them to the beliefs that they hold. On the other hand, those who do not consent to their infidelity are depicted as ignorant, biased, and stupid. Consider the frantic judgment leveled by prominent evolutionist Richard Dawkins of Oxford University: "It is absolutely safe to say that if you meet somebody who claims not to believe in evolution, **that person is ignorant, stupid, or insane (or wicked, but I'd rather not consider that).**"¹

Despite such high and holy self-righteous declarations, the fact is that the very nature of error is such that a person can continue to embrace it only by means of

impure motives. If an honest atheist is willing to examine the facts, he will either cease being an atheist or he will cease being honest. Hence, those who have distinguished themselves for their ongoing vociferous defense of their infidelity most assuredly possess one or more motives deep down in their hearts that enable them to dismiss the actual evidence that disproves their viewpoint.

Interestingly, atheists occasionally divulge their inner motives without particularly intending to do so. For example, in a makeshift "debate" conducted in 2010 on the campus of Caltech between atheists Sam Harris and Michael Shermer on the one hand, and Deepak Chopra and Jean Houston on the other, Sam Harris made the following observations:

Most of our neighbors believe in...a personal God who hears our prayers and occasionally answers them.... The God that our neighbors believe in is essentially an invisible person. It's a Creator deity who created the universe to have a relationship with one species of primates. Lucky us. And He's got galaxy upon galaxy to attend to, but he's especially concerned with what we do, and **he's especially concerned with what we do while naked.** He almost certainly disapproves of homosexuality.²

While we humans often constitute a hodge-podge of conflicting motives and inclinations, nevertheless, in our conversations we often unwittingly expose one or more of our hidden motives for believing what we believe. To ridicule Christians for holding to an ethical framework that was authored by the Creator of the Universe

(Who created human sexuality) implies that the accuser disagrees with those restrictions on sexual behavior. But notice further that Harris implied something else: his belief in atheism enables him to **not** be concerned about **his** sexual behavior. The same motives that infected pagans throughout history in which their heathenism enabled them to be released from sexual inhibitions—from the Moabites³ in 1500 B.C. to the Ephesians⁴ in A.D. 60—**are the same for atheists**. Unbelief allows a person to be free to engage in whatever sexual activity he desires, whenever and with whomever. The intellectual sophistication and academic elitism that accompanies modern atheism is nothing more than a smoke-screen to indulge the flesh. The reason Hollywood hates Christianity is because they want to be able to give full vent to their illicit fleshly appetites without feeling

the guilt that comes from flaunting the moral restraints given by the Creator. Christians in Ephesus in the first century fully understood these ulterior motives that underlie one's belief system. They lived in a city that hosted one of the seven wonders of the ancient world—the Temple of Artemis—dedicated to the goddess with her vulgar adornments.⁵ Paul spoke right to the soul of the population when he penned the following inspired words to the church—an apt evaluation of the unbelief that grips both atheism and much of the religious error of the world:

Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in **the futility of their minds**. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, **due to their hardness of heart**. They have become callous and have **given themselves up to sensuality**, greedy

to practice **every kind of impurity**. But that is not the way you learned Christ! (Ephesians 4:17-20, ESV, emp. added).

ENDNOTES

- ¹ Richard Dawkins (1989), "Book Review" (of Donald Johanson and Maitland Edey's *Blueprint*), *The New York Times*, section 7, April 9, p. 3, emp. added.
- ² Sam Harris (2010), "The Future of God Debate: Sam Harris and Michael Shermer vs. Deepak Chopra and Jean Houston," Nightline Faceoff, *ABC News*, March 14, <https://www.youtube.com/watch?v=0E99BdOfxAE>; See also Dan Harris and Ely Brown (2010), "'Nightline' 'Face-Off': Does God Have a Future?" March 23, <http://abcnews.go.com/Nightline/FaceOff/nightline-face-off-god-future/story?id=10170505>.
- ³ Numbers 25:1-2.
- ⁴ Acts 19.
- ⁵ James Edwards (2016), "Archaeology Gives New Reality to Paul's Ephesus Riot," *Biblical Archaeology Review*, 42[4]:28-30, July/August.

Freed-Hardeman University Hosts "Is Genesis History?" Conference

SOME have wondered, "How can we get modern scientific evidences for Creation and the Flood into the hands of Christian scientists and science students who could help advance the Bible's account of Creation in society?" One necessary step: educate the educators.

To that end, several of the scientists who were featured in the "Is Genesis History?" movie earlier this year plan to converge in Dickson, TN June 19-23 at the Dickson branch of Freed-Hardeman University for a week-long conference. The goals include: (1) to educate college

students, as well as teachers and educators, about the biblical Creation model on a more technically advanced level, (2) to give students guidance and advice as they pursue advanced degrees in scientific and biblical fields, and (3) to highlight modern Creation work being accomplished in various scientific and scholarly fields that might stimulate further research.

Biochemist Dr. Joe Deweese, one of AP's auxiliary scientists, will be coordinating the conference. Most of the scientists, however, are from a variety of denominations. From my own experience, working closely with several of these scientists, rarely

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do doctrinal differences interfere with the matters being studied and discussed, since Genesis 1-11 and the natural world are the focus of their research. Thus, we believe this conference would be a great way for members of the Lord's church who are college science majors or apologists to learn from the leaders in Creation science, and thereby, become motivated to help advance the biblical Creation model, and highlight to the world more evidence for the truth of Scripture.

For more information, go to: <https://www.isgenesishistory.com/conference/>.



NOTE FROM

The Editor



WHAT WE BELIEVE

1. Faith in God and the Bible must be based on evidence, and not blindly accepted (1 Thessalonians 5:21; Acts 17:11; 1 John 4:1; John 8:32).
2. God exists, and man can know that God exists, by means of His manifold revelations, both in nature and through the inspired Word of God, the Holy Bible.
3. The Bible depicts Deity as singular, i.e., there is one and only one divine essence or Being (Deuteronomy 6:4; Isaiah 45:5; James 2:19). However, the Bible also clearly depicts God as a triune Being—three distinct persons within the one essence—with a triune nature (Matthew 28:19; 2 Corinthians 13:14). Each person of the Godhead (the Father, Jesus, and the Holy Spirit) is fully Divine.
4. The entire material Universe was specially created by this almighty God in six days of approximately 24-hours each, as revealed in Genesis 1 and Exodus 20:11.
5. Both biblical and scientific evidence indicate (a) a relatively young Earth, in contrast to evolutionary and old Earth views of a multi-billion-year age for the Earth, and (b) that many of the Earth's features must be viewed in light of the universal, catastrophic flood of Noah's day (as described in Genesis 6-8).
6. Christianity is the one true religion (John 14:6), and Jesus Christ is the only divine, resurrected Son of God and Savior of the world (1 John 4:14).
7. The 66 books of the Bible are fully and verbally inspired of God, and have been transmitted faithfully; hence, they are inerrant and authoritative, and a complete guide for moral and religious conduct.
8. Salvation is a free, gracious, unmerited gift from God which mankind can receive by confessing faith in Jesus Christ as the Son of God (Romans 10:9-10), repenting of sin (Acts 26:20), and being immersed in water for the remission of past sins (Mark 16:16; Acts 2:38).
9. Those enjoying salvation are (a) members of the one, true, undenominational church (described in the New Testament), which is the body of Christ (Ephesians 2:22-23; 4:4), and (b) those who are living faithfully in service to God (Revelation 2:10).
10. At some unknown point in the future (Matthew 24:36), Jesus will be "revealed from heaven with His mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ" (2 Thessalonians 1:7-8), while the righteous will be given "eternal life" in heaven (Matthew 25:46).